

# Y13 Revision

## RE – PHILOSOPHY THEME 3 - RELIGIOUS EXPERIENCE



A. Nature of Religious Experience	B. Mystical Experience	C. Challenges to objectivity and authenticity of religious experience
<p><b>AO1</b></p> <p>Visions – sensory, intellectual, dreams</p> <p>Conversion – individual &amp; communal; sudden and gradual</p> <p>Mysticism – Transcendent, ecstatic and unitive</p> <p>Teresa of Avila – Types and stages of prayer</p> <p><b>AO2</b></p> <ul style="list-style-type: none"> <li>• The impact of religious experiences upon religious belief and practice.</li> <li>• Whether different types of religious experience can be accepted as equally valid in communicating religious teachings and beliefs.</li> </ul>	<p><b>AO1</b></p> <p>William James’ 4 characteristics of mystical experience</p> <ul style="list-style-type: none"> <li>Ineffable</li> <li>Noetic</li> <li>Transient</li> <li>Passive</li> </ul> <p>Rudolf Otto</p> <p>Concept of the numinous</p> <p>‘Mysterium Tremendum’</p> <p>Human predisposition for religious experience</p> <p><b>AO2</b></p> <ul style="list-style-type: none"> <li>• The adequacy of James’ four characteristics in defining mystical experience.</li> <li>• The adequacy of Otto’s definition of ‘numinous’.</li> </ul>	<p><b>AO1</b></p> <p>Caroline Franks Davis</p> <ul style="list-style-type: none"> <li>Description-related</li> <li>Subject relation</li> <li>Object related</li> </ul> <p>Claims rejected on grounds of misunderstanding</p> <ul style="list-style-type: none"> <li>Delusional</li> <li>Substance misuse</li> </ul> <p>Fantastical claims contrary to experience</p> <p><b>AO2</b></p> <ul style="list-style-type: none"> <li>• The extent to which the challenges to religious experience are valid.</li> <li>• The persuasiveness of Franks-Davis’s different challenges.</li> </ul>

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D. Influence of religious experience on religious practice and faith	E. The definitions of miracles	F Comparative study of views of 2 key scholars on the possibility of miracles
<p><b>A01</b></p> <p>Value for religious communities Affirming of belief system</p> <p>Promotion of faith value system</p> <p>Strengthening cohesion of religious community</p> <p>Value for individual Faith restoring</p> <p>Strengthening faith in face of opposition</p> <p>Renewal of commitment to religious ideals and doctrines</p> <p><b>A02</b></p> <ul style="list-style-type: none"> <li>•The impact of religious experiences upon religious belief and practice.</li> <li>•Whether religious communities are entirely dependent on religious experiences.</li> </ul>	<p><b>A01</b></p> <p>St Thomas Aquinas (Different from the usual order)</p> <p>David Hume (Transgression of a law of nature)</p> <p>R.F. Holland (Contingency miracle)</p> <p>Richard Swinburne (Religious significance)</p> <p>Consideration of reasons why religious believers accept that miracles occur</p> <p><b>A02</b></p> <ul style="list-style-type: none"> <li>•The adequacy of different definitions of miracles.</li> <li>•How far different definitions of miracles can be considered as contradictory.</li> </ul>	<p><b>A01</b></p> <p><u>Hume – Scepticism of Miracles</u> Testimony based belief</p> <p>Credibility of witnesses</p> <p>Susceptibility of belief</p> <p>Contradictory nature of faith claims</p> <p><u>Swinburne – Defence of Miracles</u> Definitions of natural laws</p> <p>Contradictions of Hume’s arguments</p> <p><b>A02</b></p> <ul style="list-style-type: none"> <li>•The effectiveness of the challenges to belief in miracles.</li> <li>•The extent to which Swinburne’s responses to Hume can be accepted as valid.</li> </ul>